

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

HARTFORD, FRIDAY MORNING, MAY 22, 1840.

NO. 10.

THE CHRISTIAN SECRETARY,
PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 184½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

Advertisements will be inserted on the usual
terms of advertising in this city.

All Letters and Communications on subjects
connected with the paper, must be addressed to the
Editor—post paid.

Printed by WALTER S. WILLIAMS.

From the Sunday School Journal. THE SIX VERSIONS.

Having been much interested in examining a
specimen of a work proposed by Mr. Bagster, of
London, in which the six principal English ver-
sions of the Bible will be presented in parallel
columns, I thought some of your younger read-
ers, at least, would be pleased to have an oppor-
tunity of noticing the gradual change that has
taken place in our language in the last five cen-
turies, and I therefore copy four verses of the epistle
to the Hebrews from each version.

WICKLIFF'S TRANSLATION, 1380.

bi feith noe drede thowre answeren takun of
these thingis that yit weren not sen, and schapid
a schip in to the helthe of his hous bi wiche he
dampned the world and is ordeyned cire of right-
wisnesse wiche is bi feith.

bi feith, he that is clepid abraham: obeyed to
go out into a place wiche he schulde take in to
eritage, and he wente out: not wityng whidre he
schulde go. bi feith he dwelte in the lond of
biheest: as in an alien lond: dwellyng in lital
housis with Isaac and Jacob even eiris of the
same biheest, for he abode the citee havynge
foundementis, whos craftman and maker is god.

TYNDALE, 1534.

By fayth Noe honored God, after that he was
warned of thingis which weren not sene, and pre-
pared the arke to the savinge of his housholde,
thorowe the which arke, he condempned the
worlde, and became heyre of the rightewesnes
which cometh by fayth.

By fayth Abraham, when he was called obeyed,
to goo out into a place, wiche he shuld after-
warde receive to inheritance, and he went out
not knowynge whether he shuld goo. By fayth
he removed into the londe that was promysed
him, as into a straunge countre, and dwelt in
tabernacles: and so did Isaac, and Jacob, heyres
with him of the same promys. For he looked for
a citee havinge a foundation, whos bylder and
maker is God.

CRANMER, 1539.

By fayth Noe beyng warned of God, eschued
the thynges which were as yet not sene, and
prepared the arke to the sayvinge of his hous-
holde, thorow the which arke, he condempned
the worlde, and became heyre of the rightewes-
nes which is accordynge to fayth. By fayth Abra-
ham, when he was called obeyed, to go out into
a place, wiche he shuld afterwarde receive to
inheritance: and he went out, not knowing
whether he shuld go. By fayth he removed into
the lande of promys, as into a straunge countre,
when he had dwelt in tabernacles: and so dyd
Isaac and Jacob, heyres with hym of the same
promys. For he looked for a citee havinge a
foundation, whose bylder and maker is God.

GENEVAN, 1557.

By fayth Noe being warned of God, of the
thynges which were as yet not sene, moved with
reverence prepared the arke to the sayvinge of
his housholde, through the which arke, he con-
demned the worlde, and was made heyre of the
righteousnes which cometh by fayth.

By fayth Abraham when he was called obeyed
God, to go out into a place, wiche he shuld
afterwarde receive for inheritance: and he went
out, not knowing whether he should go. By fayth
he abode in the lande, that was promised him,
as in a strange countre, as one that dwelt in
tabernacles, and with Isaac and Jacob heyres
with him of the same promise: For he looked for
a citee havinge a foundation, whose bylder and
maker is God.

RHEIMS, 1582.

By fayth Noe having received an answer con-
cerning those thingis which as yet were not sene,
fearing, framed the arke for the savinge of his
house, by the which he condemned the worlde:
and was instituted heire of the justice which is
by fayth.

By fayth, he that is called Abraham, obeyed to
go forth into the place wiche he was to receive
for inheritance: and he went forth, not knowing
whither he went. By fayth he abode in the land
of promise, as in a strange land, dwelling in
cottage with Isaac and Jacob the coheires of the
same promise. For he expected the citee that
hath foundations: whose artificer and maker is
God.

KING JAMES, 1611.

By fayth Noah being warned of God of thingis
not sene as yet, moved with feare, prepared an
arke to the savinge of his house, by the which he
condemned the worlde, and became heire of the
righteousnes which is by fayth.

By fayth Abraham when he was called to go
out into a place wiche he shuld after receive
for an inheritance, obeyed, and he went out not
knowing whither he went.

By fayth he sojourned in the land of promise,
as in a strange countrey, dwelling in tabernacles
with Isaac and Jacob, the heires with him of the
same promise.

For he looked for a citee which hath founda-
tions, whose bylder and maker is God.

This last is our present version, but there has
been some change in orthography since it was first
printed. I add in the same order two well-known
verses from the same epistle, as the variety of

expressions may serve to show the fulness of the
original meaning.

But feith is the substance of thingis that ben
to be hoped, and an argument of thingis not ap-
erynge, and in this feith eeld men han getun wit-
nesse.

Fayth is a sure confidence of thynges which
are hoped for, and a certayntie of thynges which
are not sene. By it the elders were well report-
ed of.

Fayth is a sure confidence of thynges, which
are hoped for, and a certayntie of thynges which
are not sene. For by it the elders obtained a
good reporte.

Fayth is that which causeth those thingis to ap-
peare indeed which are hoped for, and sheweth
evidently the thingis which are not sene. For
by it our elders were wel reported of.

And fayth is the substance of thingis to be
hoped for, the argument of thingis not appearing.
For in this the old men obtained testimonie.

Now fayth is the substance of thingis hoped for,
the evidence of thingis not sene. For by it the
Elders obtained a good reporte.

THE CONSEQUENCES OF DELAY.

A sad Separation.

How often, when several young persons have
at the same time had their minds brought under
religious impressions, has the sad spectacle been
seen, of some of them stifling these impressions!
Once, perhaps, they were all companions in the
path of gaiety and folly. Religion has been
presented to their attention: all have felt its im-
portance—some of them have embraced the
great salvation—have become the disciples of the
Saviour—have found in him happiness, and un-
der his guidance have travelled to heaven. The
others have quenched the Spirit; have parted
from their now happy companions, and pursued
the path of sin and misery. How sad are such
partings! and yet how frequent! The fol-
lowing narrative presents an instance of this
kind.

"Several young men agreed to give their se-
rious attention to religious subjects, and to com-
municate their sentiments to each other. After
a while one of them avowed infidel principles.
His companions were shocked, and endeavored
to reclaim him. The attempt was vain; he
treated their efforts with scorn. They, therefore,
withdrew from his company, and pursued the
way of life, while he followed the path of destruc-
tion. He plunged into vice, and seemed to glory
in his shame; but his career was short. He
was suddenly struck with illness, which seemed
to be the harbinger of death. His mind was
now filled with indescribable horror. Positively
declaring that he should die, and inevitably sink
to the regions of woe, he, at the same time
earnestly requested to see his former companions.
When they arrived they endeavored to soothe
his distress, but he forbade any efforts of the
kind and addressed them in the following man-
ner:

"You behold in me an awful monument of
Heaven's justice! I lately told you there was
no God, I now know that there is a God. I feel
the weight of his displeasure, which is a thou-
sand times more intolerable than my pain of
body. I lately told you there was no state of
punishment for the wicked. I now awfully ex-
perience the contrary—I feel hell in my own
breast, and know that I am now sinking into the
abyss of woe and destruction." Almost immedi-
ately after uttering these sentiments he expired, and
the unutterable horrors of his departing spirit,
marked his lifeless corpse with such a peculiar
and frightful ghastliness as made the beholders
tremble."—Pike's Religion Enforced.

The following document comes from a committee
of much respected brethren, and although some
of our readers may dissent from some of the views ex-
pressed, yet as we see nothing objectionable in its
tone or language, we comply with a request for its
publication.

ADDRESS TO THE BAPTIST CHURCHES IN THE NORTHERN PART OF THE UNITED STATES.

DEAR BRETHREN.—At a Convention of Baptists
favorable to the cause of immediate emancipa-
tion, assembled in the city of New York, on the
28th of April, 1840, a committee was appointed
to address you, in relation to your duties on the
subject of slavery, as it exists in our sister churches
at the South. We beg therefore, respectfully
and earnestly to call your serious and prayerful
attention to this momentous subject. That you
have duties to perform in relation to it, you can-
not surely deny. You sustain to your brethren
at the South, the most intimate relations, and are
capable of exerting over them an immense influ-
ence. And are you not bound, by love to God
and to man, to bring that influence to bear upon
the removal of an evil of the most deadly charac-
ter, an evil which reaches not merely to the bod-
ies, but the souls of its unhappy victims, and
which though it may be mitigated by the kind-
ness of particular individuals, within the limited
sphere of their personal influence, has a direct
tendency to destroy every thing great and good
in the character of man! It is utterly impossible
for the best masters that ever lived, while main-
taining such a system, under the despotic slave
laws of their respective states, essentially to miti-
gate or remove its evils. The reduction of men,
formed in the image of God, to the condition and
capacity of brutes, nay more, to that of goods and
chattels, to be used for the personal aggrandize-
ment of their owners, to be bought and sold,
knocked off at auction, or bartered in trade, the
violation of the marriage tie, the separation of
families, the darkening and debasement of the
soul, the cause perpetuated to unborn generations,
in a word the blight and wretchedness of Slavery
remain the same, unchanged and unchangeable.

By the laws of the Slave States, and the cor-
responding practice of the whole community, the
Word of God is withheld from the slaves; and
while the gospel is preached to some of them, and

oral instruction furnished by the churches, the
great body of the slaves is left in the most hope-
less and helpless ignorance of the character and
claims of the Christian faith. A people that can-
not read in their own tongue the wonderful
works of God, who cannot therefore form an in-
dependent judgment for themselves on the vast
responsibilities of their moral condition, and who
are compelled to take their religion from their
oppressors, cannot be intelligent and happy Chris-
tians. Their piety must necessarily be superfi-
cial, enthusiastic and impure, in many cases, ut-
terly hypocritical and false. We fear it too
much assumes the character of mere plantation
discipline, in the estimation of both master and
slave. And shall three millions of rational and
immortal beings, in this land of light and liberty,
be suffered to grope their way to the retributions
of eternity, by the dim reflected light of oral in-
struction, a light, imperfect and impure at the ve-
ry best, and which, through caprice, mistake or
unfaithfulness, may become only the ghastly
glare of foul and damning error? Shall we ac-
cuse the Catholic priesthood of a gross and out-
rageous act of spiritual despotism, in forbidding
the common people to read the Bible, and ear-
nestly urge upon the Christian world the subli-
mity of duty of giving the pure unadulterated Scrip-
tures to the nations of the earth, and yet withhold
it from our brethren in bondage? Above all,
shall we do this for the purpose of maintaining
entire, a system of universal spoliation and op-
pression, which, but for ignorance and degrada-
tion, fastened upon its victims by fear, could not
be maintained a single hour? The refusal of the
Scriptures to the slave is not only a violation of
the rights of man, but an interference with the
claims of God. It is high treason against Heav-
en! It is an attack upon the sovereignty and au-
thority of Him, whose we are, and whom we
serve! And shall any portion of the church of
Christ dare, under the eye of God, to perpetuate
a system like this? Above all, shall she defend
it as pleasing to God and useful to man;—and
while the groans of the oppressed are ringing in
the ears of the Lord of Sabaoth, shall she sit as a
queen, and live in ease and splendor upon the hire
of the poor? No, dear brethren, it cannot be,
it must not be. The Lord has a controversy with
us, yes, with us, as well as with them. Are we
not brethren? Are we not one? Are we not a
part of the church universal? And, if Lot would
have perished, had he remained in Sodom, shall
we not be held responsible for the sins of our
brethren, of our sister churches, of our whole de-
nomination, if we do not protest against them,
and do what in us lies for their removal? He
who looks upon all the oppression done under the
sun commands us to repent, to break the bands of
slavery, and to let the captive go, but it exists among
those whom we are bound to love as brethren,
and therefore, to warn, exhort, and entreat, to
put away from them this and every other evil.
O, let us not cherish a spirit of selfishness, and
say, "Am I my brother's keeper?" It is at our
peril, if we suffer sin to rest upon him. It is at
the risk of being treated as unfaithful servants,
and receiving "a deeper condemnation," that we
leave him unwarned to maintain a system at war
with the purposes of God, and the benevolent ten-
dencies of the Redeemer's reign.

It is obviously then your duty, to protest
against this evil, in the spirit of the gospel, not
simply in a general way, but by a direct and
earnest communication with your Southern brethren.
It is also your duty to make it a subject of
fervent, frequent and persevering supplication.
Further, you are bound to render every possible
facility and assistance to those who are contend-
ing against this great national sin, and while you
may not see fit to approve all their measures, to
promote by all the means in your power, the sub-
lime object at which they aim. The pulpit and
the press ought to be called into requisition; in a
word, every thing that reason, argument, remon-
strance and appeal can do, ought to be employed
for the entire and eternal extinction of this great
and growing evil.

If, however, all this should be done, during a
suitable period of time, and the churches at the
South still cling to the evil, and defend it as
scriptural and right, it will become your duty, in
the fear of God, and in a manner the most solem-
n and deliberate, to withdraw yourselves from
their fellowship, as the only alternative left you
by the Great Head of the Church, for maintain-
ing the purity and perfection of his mystical bod-
y.

Dear Brethren, think upon this subject, pray
respecting it, and act in view of the retributions
of that state, when all wrong shall be redressed,
where oppression shall cease, and Master and
Slave stand before the bar of Him who shall judge
the quick and the dead.

ROBERT TURNBULL,
ROLIN H. NEALE,
J. W. SAWYER, } Committee.
GEO. N. WAITT,
PHILIP ROBERTS,

ANECDOTE OF WHITEFIELD.—When White-
field was preaching at Exeter, a man was pres-
ent who had loaded his pockets with stones, in
order to fling them at that precious ambassador
of Christ. He heard his prayer, however, with
patience; but no sooner had he named his text,
than the man pulled a stone out of his pocket,
and held it in his hand, waiting for a fair oppor-
tunity to throw it. But God sent a word to his
heart, and the stone dropped from his hand. After
sermon he went to Mr. Whitefield and told him,
"Sir, I came to hear you this day, with a
view to break your head; but the Spirit of God,
through your ministry, has given me a broken
heart."—Memoirs of Whitefield.

Men of holy hearts and lives best understand
holy doctrines and things. Those who have not
the temper of religion are not competent judges
of the things of religion, whatever be their sta-
tions in life, however great their acquired knowl-
edge.

INFLUENCE OF PIETY ON THE INTELLECT.

From an interesting article in the last number
of the Christian Review, entitled the "Influence
of Eminent Piety on the Intellectual Powers,"
we make the following extract.

The eminently pious man has before his mind,
uniformly, an illustrious example of intellectual
and moral excellence in Jesus Christ. This ex-
ample is the mark of his calling. It is the sum-
mit of his wishes and aims. It is the goal to
which all his exertions tend. The spiritual effect
of placing such an object before one cannot but
be obvious. It must exert an ennobling and pu-
rifying influence on the affections and the moral
nature. But its bearing on the intellectual pow-
ers is not less striking. This may be illustrated
in two ways.

First, All the great masters in the arts and
sciences, have ever had an ideal of excellence,
—a conception, perhaps dim, of something abso-
lutely perfect,—a form of matchless beauty float-
ing before their imagination, towards which they
could not help strive, though conscious that
they should never grasp it. This was the picture
before the minds of the orators of antiquity;
the *aliquid inmensum infinitumque*; the good,
the true, the beautiful, which belongs not to the
Platonic philosophy alone, but to every philoso-
phy in which there is any truth. One of the
most eminent pulpit orators of the present day
remarked that he was constantly tormented with
the desire of writing better than he could. This
image may be indistinct. It is not necessary
that it should be clearly apprehended, in all its
proportions, in order that it should exert an influ-
ence. Some truths which are dimly conceived,
may be any thing but impotent. For example,
there is a general expectation in the irreligious
community of a future judgment. Its definite
purport is not clearly seen. But in the way of
restraint, and alarm, its influence cannot be
measured. Thus, also, when the human soul is
first awakened from its death of trespasses and
sins, it may have no vivid apprehensions of the
glories of heaven or the terrors of hell, or of the
turpitude of transgression. It is possessed by a
solemn yet indistinct thought of eternity, of an
endless duration. This general idea of retribu-
tion, however, gradually withdraws the mind that
cherishes it from the vanities of time to the cer-
tainities of eternity.

So it is with him whose contemplations and
love are fixed on the Lord Jesus. He has a per-
ception more or less clear, of illustrious merit, of
an excellence to which human language is whol-
ly inadequate. Must not this habitual contem-
plation exert a great influence on the intellect?
Will not the mental powers gradually become
conscious of strength and elevation? In mo-
ments of depression, under the cares of this earth-
ly life, the absolute perfection of the Saviour, the
glorious ideal, in this case embodied, comes in as
a refreshment to the spirit. It does not operate
as a discouragement, because unattainable by
man; because the garland is on a height to
which no mortal has reached. Such is the na-
ture of the human soul, that it needs to have ab-
solute perfection before it. In the struggle to
gain what it cannot gain fully, it grows, rises and
is happy. One of the most fruitful sources of
misery on earth is that we reach so many objects
after which we aspire.

Secondly, Our Saviour is an immediate and
palpable object of imitation. He has qualities
which can be most distinctly apprehended, and
whose influence in the formation of the religious
character of his disciples can be measured and
understood. But does not this process of assim-
ilation affect the intellect strongly? Suppose a
Harmony of the four Gospels is read with pa-
tience and prayer, and with a decided intention of
accurately studying the character of Jesus.—
What would be the results? A deep impression
of the mystery involved would, doubtless, be one
thing; that there is something about his move-
ments strangely inexplicable. We should also
be impressed with the originality of his charac-
ter as a man. It is human, and yet not human.
It is what man ought to be, not what he is. The
character is perfectly rational and unaffected, and
yet it is not human. Christ, doubtless, acted and
looked as no man else has done. Yet he was full
of humanity. Though clothed in spotless holiness,
yet he was eminently attractive as a brother
and friend. Awful fear was not the prevailing
passion which he excited. His disciples evident-
ly loved him with an earthly love. They were
attached to him as they would have been to a fa-
miliar teacher. We imagine how he would look
and how he would address us. We do not con-
ceive of him as reserved in his conversation, and
as forbidding in his demeanor, but as simple,
frank, kind, winning and gentle. His dignity was
that of perfect nature and of perfect truth. In-
timacy with him must be attended with the great-
est intellectual benefits. In Jesus, as a man, we
have the most entire confidence. We yield our-
selves to him without reserve, with the delightful
assurance that we are safe in so doing. In such
communion, it is difficult to tell whether the in-
tellect or the heart receives the greater benefit.
Both grow in perfect harmony and proportion.
The eminently pious man has intimate commu-
nion with his Saviour. Consequently, other
things being equal, he will possess the strongest
and most fruitful intellect. It cannot but be so.
He approaches the fountain of knowledge. He
has only to open his mind, and influences sweeter
than all the gums of Arabia will flow in upon
him. He that walketh with wise men will be
wise. What wisdom must not he acquire who
walks with Jesus?

Concerning silence and speech, he spoke well
who said "Not that which is much is well, but that
which is well is much."

A good heart is necessary to the knowledge of
truth; he who feels nothing can learn nothing.

NOTHING LOST BY KEEPING THE SABBATH.

—The terrible disaster which occurred some time
since on board the steamboat Helen McGregor,
by the bursting of the boiler, is to the present
day fresh in the minds of not a few. It was on
the morning of the 24th of February, 1830, at
Memphis, on the Mississippi river, where the
boat stopped for a short time to deliver freight
and to land passengers. A few minutes after she
was drawn off to proceed on her trip, the explo-
sion took place. There were between four and
five hundred passengers. The scenes of agony
and distress were indescribable—nearly one hun-
dred lives were lost.

"I was on board that boat," said a sailor to
me the other day, "just before the sad catastro-
phe took place. It was wonderful how I was led
to quit the boat, at almost the very crisis of the
awful occurrence. I have thought of it a thou-
sand times, with gratitude to my Maker. My
captain ordered me to assist in handing freight
on the Sabbath. This, I told him, I could not
conscientiously do; that I had never done un-
necessary work on the Lord's day. The cap-
tain replied, 'We have no Sabbath here at the
West in our business.' Very well, I told him, as
for myself, wherever I was, I endeavored to
keep the Sabbath. 'Procure some one in your
stead,' he then ordered. I said, that I can't do;
but pay me my wages, and I will leave the boat.
The captain did so, and I left his employ. How-
ever, I was soon after urged to come back again,
with a proffer of higher wages. I persisted in
my refusal, and in a few days shipped at New
Orleans for Europe. On my arrival, the first
newspaper I took up contained an account of the
dreadful destruction of life on board the Helen
McGregor. I was truly thankful for my escape
—it has learned me a lesson, always to be prompt
and decided in refusing to do wrong, whatever
consequences may appear likely to follow.—
Bethel Magazine.

TRUTH.—Nothing appears more chimerical to
the uninformed man than truth itself. Hence
persons who are in the right, whose observations
and whose research have been greater than those
of their fellows, are deemed the harborers of ec-
centric and strange opinions. Indeed, the truth
is stranger than fiction; the idea of a western
continent, braced by Columbus, appeared more
wild and Utopian to his contemporaries than did
the most fanciful fictions of poetry. No doubt,
many a thoughtless ignoramus laughed at New-
ton's speculations concerning the cause of an ap-
ple's fall. "Surely," such an one would say,
"its own weight must bring it to the ground."—
Truth is steadfast and unchangeable, yet to the
man of feeble intellect its most important teach-
ings appear like insane ravings. Even as objects
appear unstable to a drunken man, the houses and
trees seem to turn round, and the earth to waver,
merely because his own brain is disordered.—
Eglantine.

Render you may be in debt; will you calcu-
late for a moment? You have had three credi-
tors, and have you paid their demands? Just
look and see. There is God, and yourself, and
your fellow men. These are your creditors—
now have you settled their claims? You can but
feel assured that your safety and eternal happi-
ness depend on your immediate discharge of these
debts.

The mind of a thinking man resembles the soil
beneath whose surface lie many seeds. Every
rain calls forth buds, and every beam of the sun
produces flowers. Fruits fail not in their due
time. The flower garden of a mind merely
learned, endures but during the night. The flow-
ers wither away under the rays of the sun, and
are followed by no fruits.

ANECDOTE OF PATRICK HENRY.—When the
celebrated Patrick Henry of Virginia, was near
the close of life and in feeble health, he laid his
hand on the Bible, and addressing an old friend,
who was with him—"Here is a book," said he,
"worth more than all others ever printed; yet
it is my misfortune never to have read it with
proper attention and feeling, till lately!" About
the same time, he wrote his daughter—"I hear
it is said the *Deists* have claimed me! The
thought gives me far more pain than the appella-
tion of *Tory*! For I consider religion of infi-
nitely higher importance than politics; and I find
much cause to reproach myself, that I have lived
so long and given no decided and public proof of
my being a Christian."

THE GREAT BURMAN BELL.—Next to the
great bell of Moscow, which weighs four hundred
and forty-four thousand pounds, is the bell of
Mengoan, mentioned by Mr. Malcom, who de-
scribes the Burmese as particularly famous for
casting bells. Their bells are, however, dispro-
portionably thick, but of delightful tone. The
raised inscription and figures are as beautiful as
on any bells in the world. They do not flare
open at the mouth like a trumpet, but are precise-
ly the shape of old fashioned globular wine-glass-
es, or semi-spheroidal. There are several in the
empire of enormous size. That at Mengoon near
Aya, weighs as the prime minister informed me,
eighty-thousand viss—more than three hundred
and thirty thousand pounds! It seems almost in-
credible, but it is nevertheless true. The bell by
actual measurement, is twenty inches thick, twen-
ty feet high, including the ear, and thirteen feet
six inches in diameter. A friend, distinguished
as a civil engineer, computed the weight, from
this measurement, to exceed five hundred thou-
sand pounds, supposing the bell metal to consist of
three parts copper and one part tin. The weight
was ascertained by the Burmese before casting,
and its bulk in cubic inches proves them to be
correct. It is suspended a few inches from the
ground, and like their other great bells, is with-
out a tongue. That at Rangoon is not much
smaller. It will be recollected that the largest
bell in the United States does not much exceed
five thousand pounds.

FOUR THINGS THAT ANY MAN CAN DO.

The following works require neither talents, nor education, nor worth, nor grace, for their performance.

Any man, as he lounges on the bench of a bar-room, can rail at the pilgrim fathers, and talk of witchcraft and blue laws. But to imitate their excellencies, or accomplish what they accomplished for the good of the world, is not in his power.

Any man can denounce the clergy, and can accuse them of bigotry, priest-craft, domineering over the people, and the like. But when he has destroyed the influence of their preaching, he cannot substitute any thing in its place to restrain the headstrong passions of men.

Any man can go about complaining of the deadness, formality and corruption of the churches. But to keep his own heart in a pure, warm, and humble state; and to labor for the peace, purity, and spirituality of the churches in the spirit of unfeigned love, he will find to be an arduous work.

Any man can pull down his father's old house, because it has some faults in its structure and arrangements. But the new house which he attempts to build in its stead, may have ten defects where the old had one.—*Ohio Obs.*

FAMILY WORSHIP.—The life of Dr. Milne, by Philip, is full of incidental remarks striking and rich. One of this character is the following observation by Mrs. Milne, and its justice will be apparent to any one who has been careful to watch the developments of religion in the daily walks of its professors. "I cannot think favorably of the personal piety of those who neglect family prayer, nor augur much usefulness from those who do not attend on it regularly when in their power." Let the records of the church be examined, or let each individual recur to his own observation of the lives of professing Christians, and a 'cloud of witnesses' will appear to attest the correctness of this remark. Covenant blessings are to be expected only upon our compliance with the terms of the covenant. If parents would see their families growing up around them in the fear of the Lord; their children early consecrating their hearts to the Saviour, and preparing for usefulness in the world, they should bring them, morning and evening, to the family altar and there devote them to Him who has promised to be a God to them and their children after them. And Mrs. Milne, with reason, doubted the piety of those who neglected family prayer. She doubtless thought that those who do not pray in the family, do not pray in the closet, and if they do not pray there, even charity that hopeth all things will scarcely trust that they love God. Such reflections are solemn, and when there is reason to fear that the "cares of the world" prevent so many from this high and responsible duty, the church should carefully examine into the state of those families on whom the Prophet prayed God to pour out his fury because they called not on his name.—*N. Y. Obs.*

We abridge from the Baptist Advocate, the following accounts of the anniversaries held in New York last week.

SEAMEN'S FRIEND SOCIETY.—The annual meeting took place in the Broadway Tabernacle on Monday, at half past 7 P. M. The evening was inviting, and the assembly congregated on the occasion, large as usual.

The President, Adrian Van Sinderen, Esq., in the chair.

After an introductory prayer, the Corresponding Secretary, Rev. Mr. Greenleaf, read an extract from the annual Report, which showed the extensive sphere of usefulness which the Society occupy, and announced its late union with the British and Foreign Society for the same purposes, as also the state of the funds, &c. With regard to the latter particular, some assistance from the benevolent would not be inopportune.

A venerable shipmaster from Maine, then entertained the audience with some apposite remarks, chiefly in nautical phraseology. Among other interesting ideas which he expressed, he dwelt for a little while upon what might be done for the children of seamen. He himself had lately been in a Sunday school in Philadelphia where 600 of this class were assembled.

The Rev. Mr. Brainard, of the Seamen's Church in Philadelphia, and the Rev. Mr. Sawtel, the Society's chaplain at the port of France, related many pleasing anecdotes of what had come under their observation, regarding seamen, and the effects of the Society's operations.

The income of the Society for the year, from all sources, has been very near ten thousand dollars.

SUNDAY SCHOOL CELEBRATION.—On Tuesday, at half past 2 P. M., the children attached to the New York Union, with their teachers, assembled at Castle Garden. Previously to the commencement of the exercises, the musical band from Governor's Island, entertained those who had arrived, by the performance of several airs appropriate to the occasion.

The President of the Union, Rev. Dr. Ferris, directed the exercises. The singing was well conducted, and was truly exhilarating.

After singing, the President delivered a brief address in his peculiarly happy vein.

At the close of the singing of the third Hymn, the Benediction was pronounced, and the children passed up Broadway, to meet those who came from the Tabernacle.

The latter had, in the mean while, been occupied by similar exercises, being addressed by Rev. Joel Parker. The two processions met at the southernmost gate of the Park, from which all passed in double file through the city Hall. The band, which had previously reached this place, took their station on the platform in front of the Hall, where from time to time they added to the interest of the scene by their skillful performance. The whole passed off with eclat, and the teachers and children returned home without the most trivial disaster. We have heard no estimate of the numbers present on the occasion, but from the fact that the lower part of the garden and the Tabernacle were both full, we presume it was the largest assemblage of Sunday school children ever seen in New York.

ANNIVERSARY OF THE NEW YORK UNION.—This took place at half past 7 P. M., at the Broadway Tabernacle, Dr. Ferris, President, in the chair. After prayer and singing, the annual Report was read by the Corresponding Secretary, Horace Holden, Esq.

Its acceptance was moved by Rev. Mr. Wells, of Newark, N. J., of the Reformed Dutch Church, who accompanied it in an animated address.—The following resolutions were then moved and passed, being accompanied with appropriate addresses in their respective order; the Rev. Dr. Todd, of Philadelphia, moved the following resolution:

Resolved, That the Report just read be adopted, and printed under the direction of the Board of Managers.

Rev. M. Hsley, of Brooklyn, offered the last resolution as follows:

Resolved, That while the Sabbath School Library is an important auxiliary in our work, its efficiency will be much promoted by greater care in the selection of books, familiarity with them, and frequent reference to them in the course of instruction on the part of teachers.

From the Report, it appears that the last year has not witnessed any great increase of the Sunday Schools in this city. The number of schools and scholars are not enlarged, although the efforts made in a former season by the missionary committee, have been to a considerable degree sustained. Much yet remains to be done, before the benefits of Sunday School instruction are felt by all portions of our population.

INSTITUTION FOR THE DEAF AND DUMB.—The examinations of the pupils of this most interesting institution took place at the Tabernacle, on Tuesday, at half past 10 o'clock, A. M. The President, Dr. Milnor, was in the chair. Prayer by Dr. McAuley. A few judicious remarks were made by the President, conducing to refute the erroneous supposition, that the communication of knowledge to the deaf and dumb might diminish their happiness, by increasing their wants and anxieties. The speaker showed that their sphere of enjoyments was enlarged, while the troubles and perplexities, to which they were otherwise exposed, were, by their newly acquired intelligence, diminished.

The State has made provision for the education of 120 of this bereaved class of our population, and by a late act, has decided to sustain the expenses of one for each district.

Mr. Peat, the Superintendent of the Institution, examined the pupils, classed in small divisions of nine or ten, in the various branches of study in which they had attended, in which they displayed a laudable progress of improvement, after which, questions of varied character were propounded on the state, to the more advanced, to which they returned ingenious and usually very appropriate answers. Some of them exhibited, by gesticulation, different passions and emotions of the mind, with a propriety and vividness that could scarcely be surpassed.

AMERICAN TRACT SOCIETY.—The fifteenth anniversary of this Society was held at the Broadway Tabernacle, May 13.

Prayer by the Rev. Dr. Van Vranken, of the Reformed Dutch Church.

Treasurer's report—by Moses Allen, Esq.

Abstract of annual report—

Publishing and Foreign departments, by Wm. A. Hallock, Secretary.

Other departments, by R. S. Cook, Secretary.

Moved by Rev. L. D. Howell, General Agent Western New York, and seconded by Rev. Dr. Crocker, of the Episcopal Church, Providence, R. I.

Resolved, That the report, an abstract of which has now been read, be adopted and published under the direction of the executive committee.

Moved by the Rev. Mr. Wells, of the Reformed Dutch Church, Newark, N. J., seconded by Rev. Mr. Chickering, of the Congregational Church, Portland, Me.

Resolved, That tract distribution, especially when connected with prayerful efforts for the salvation of individuals, is an efficient means, under God, of developing the energies of the Church, and bringing the Gospel into contact with the unevangelized population of our land.

Moved by Rev. William Clark, General Agent for the Western States, seconded by Rev. Mr. Betts, of the Episcopal Church, Jamaica, West Indies.

Resolved, That the extensive circulation of the society's volumes in different parts of the country, and their usefulness, under the divine blessing, in counteracting the influence of ephemeral or fictitious reading; in enlightening and alarming the sinner, and deepening and maturing the piety of believers, furnishes occasion for devout gratitude, and is an encouragement to increased efforts for their universal diffusion.

Moved by Rev. Prof. Prouditt, of New York, seconded by Rev. Eli Smith, missionary from Syria.

Resolved, That while the society would be grateful to God that the sum of \$20,000 has been contributed, and remitted, the past year, for foreign and pagan lands, they deeply regret that want of means, has compelled them to defer the supply of many stations; and that the society recognize the obligation to make the utmost endeavor to meet all providential openings for the diffusion of the Gospel by tracts and volumes abroad.

Rev. E. N. Kirk then addressed the society, after which the officers and managers for the ensuing year were chosen.

ISSUES, RECEIPTS, &c.

There have been printed during the year, more than 100,000 each of several Tracts, and of two 148,000 each; of Baxter's Call and Al. leine's Alarm, each 16,000; of 6 volumes 12,000 each, and of 13 others 8,000. Total printed 325,000 volumes; 3,408,500 publications; 117,970,000 pages; making since the organization of the Society 1,125,644,705 pages. The Society has printed since its formation, of Baxter's Call 98,179; of the Saint's Rest 63,365; of Harlan Page 53,672; and of several others more than 50,000.

Total circulated during the year, 6,346 sets of the Evangelical Family Library; total volumes 291,420; publications 4,219,721; pages 123,687,707; making the entire circulation since the

formation of the Society 18,043 libraries; 1,444,810 volumes; 55,259,399 publications; 1,041,671,276 pages.

Six hundred and seventy-five distinct grants have been made, amounting to 11,489,391 pages, including more than 2,000,000 pages for foreign lands; and 4,484,055 pages have been delivered to Life Members and Directors—amounting in all to \$10,548 96.

Total receipts during the year \$117,596 16, of which \$41,475 49 were donations, including \$19,597 53 for foreign distribution, and \$3,264 50 for volume enterprise.

The receipts are \$13,699 24 less than the previous year; while the amount received for sales is \$893 71 more.

FOREIGN AND PAGAN LANDS.

The Committee regret, that they have been enabled, the past year, to remit to foreign stations only \$20,000. This amount they have sent to the following stations in such proportions as seemed to be immediately most urgently needed: viz. For the Sandwich Islands, \$1,000; Java, Rev. G. Bruckner, Baptist Missionary, \$300; Rev. Samuel Dyer, Malacca, to aid in preparing Chinese metal type, \$300; Siam Baptist Mission, \$500; Mission of American Board of Commissioners, \$1,500; Assam, \$300; Burma and Karens, \$1,000; Northern India, \$1,500; Orissa, \$500; Madras, A. B. C. F. M. \$2,000; Baptist Mission, \$700; Ceylon, \$1,500; Western Africa, 200; Syria, including Cyprus, \$300; Asia Minor, Missions at Smyrna, Constantinople, Brousa, and Trebizond, \$2,000; Constantinople, Mission of Protestant Episcopal Church, \$200; Greece, Mission of A. B. C. F. M. \$1,500; Episcopal Mission, \$500; Baptist Mission, \$600; Crete, Episcopal Mission, \$300; Russia, \$2,000; Calw, including Hungary and Austria, \$200; Hamburg, Lower Saxony Tract Society, \$300; Baptist Mission, \$400; Strasbourg Tract and Book Society, \$100; Spain, Rev. W. H. Rule, \$300—total, \$20,000.

From the N. Y. Commercial Advertiser, May 15.

AMERICAN BIBLE SOCIETY.—At 9 o'clock this morning, the Society met at the Bible House, in Nassau street, and at half past nine moved in the following order to the Tabernacle:

The President, Vice Presidents, Speakers, Secretaries, Board of Managers, Clergy.

At the appointed hour, 10 o'clock, the chair was taken by the Hon. John Cotton Smith, President of the Society, who had many of the Vice Presidents around him.

The exercises of the day commenced by the reading of a portion of the Scriptures by the Rev. Mr. Bullard, of the Episcopal church in Pittsfield, Mass.

The venerable President, the Hon. John Cotton Smith, then addressed the Society for a few minutes, reviewing the operations of the past year, noticing with much feeling the death of two of his associates, William W. Woolsey, Esq., and T. R. Green, Esq. He congratulated the meeting at what had been done the year just closed, notwithstanding the peculiar state of the times in regard to the business prospects of the

He alluded particularly to the introduction of the scriptures into our common and other schools, and he devoutly prayed that the measure might become general in every school in the land.

The report drawn up by the corresponding secretary, first alludes to the death of Wm. W. Woolsey, Esq., one of the vice presidents, and who for several years was the gratuitous treasurer of the society, and of T. R. Green, Esq., one of the board of managers, and we know, a most efficient one. In the death of these gentlemen, the society has suffered no common loss. The death of one of the society's agents, the Rev. Mr. Power, is also mentioned.

The report then glances at the condition of its numerous auxiliaries, some of which have done nobly. None more so than the Female Bible Society of this city, which, since its formation, has paid into the treasury upwards of 20,000 dollars.

The receipts for the year amount to 97,355.06—an increase of 2,226.83 over those of a preceding year. This sum is greatly below the wants of the society. But, considering the depressed state of affairs generally, there is much cause for gratitude. Indeed the actual receipts might be stated at over one hundred thousand dollars, as several sums expected before the close of the year, the 1st inst., were received a short time after the accounts were made up.

FROZEN TOGETHER.—A clergyman was one day sitting in his study, when a friend from a distant town, a plain unlettered and simple minded man, called on him. It was natural to ask how they were getting along in the region from which his friend had come, and among other inquiries he said to him, "Are you all united in the church at C—?" "Oh yes," was the reply, "we are all frozen together." This answer defines the position and circumstances of too many churches. Union is indeed desirable. But that unity is death that results from spiritual stupidity; union that exists only where all are willing to lie down and let souls perish around them without prayer or effort for their salvation.

A Unitarian clergyman at Portsmouth, in a sermon recently delivered and published, compares a church not awake, while others around are enjoying a revival, to a "mountain of ice in a sea of fire." The comparison is bold and striking. But the fire of the Holy Spirit can melt that mountain and dissolve the icy bonds that unite that church. Winter hath a spring—Death itself is followed by the Resurrection. Let the winter that reigns in the cold heart of the church be shaken off and a reviving Spring revisit the length and breadth of the land.—*N. Y. Obs.*

HUMANITY.—The N. Y. Express says it has been proved to the satisfaction of an intelligent jury, that a feeble and insane prisoner, for no higher offence than falling asleep in the chapel (connected with the Auburn prison) during divine service, was stripped to the skin and lacerated by an instrument of torture called a cat, from head to heel; and then to render his sufferings more intolerable, with a sublimation of cruelty, his bleeding body was bathed in salt and water!!! Hundreds of similar atrocities are said to be practised in both the Auburn and Sing Sing prisons.

CHRISTIAN SECRETARY.

HARTFORD, MAY 22, 1840.

Memorandum for our Subscribers.

To send to the Convention at Essex, payment for the present volume of the Secretary, and especially for all arrears. Brethren, do not forget it. The Convention meets on Tuesday, the 9th day of June.

Revivals.

We omit some articles this week, in order to furnish our readers the following summary of recent revival intelligence, which we gather from our exchange papers. Nothing else, surely, could be more interesting, or better worth the space it occupies.

At PORTLAND, Me., the Advocate and Baptist informs us, the ordinance of baptism was administered to seventeen candidates on the 10th inst. by Br. Lincoln, pastor of the Free street church. The state of things still continues interesting.

At BANGOR, thirty-four have been added to the Baptist church, and others were expected to go forward soon.

At REMONOT, Mass., a cheering revival is in progress. Ten were baptized a few days since, and appearances indicated that the work was but just begun.

In LOWELL the good work is going on with great power. Two weeks ago, Br. Porter gave the hand of fellowship to about 80, who had been baptized during the month past.

At TYNGSBORO, Mass., fifteen have been added to the Baptist church by baptism, and the work is still progressing.

DOVER, N. H.—A writer in "Zion's Banner" says: "I have just returned from the water, where I saw 25 happy converts buried with Christ in baptism by Eld. Ayer. Last Thursday, Rev. Mr. Hayden, pastor of the C. Baptist church, baptized 15. Last Sabbath, the Methodist, Baptist, and F. W. Baptist societies all met together at the water, when 41 converts were baptized by their respective pastors. By Rev. Mr. Green, 14; Rev. Mr. Hayden, 15; and Elder Ayer, 12. It was the most interesting baptism I ever witnessed."

The N. H. Baptist Register mentions interesting revivals as being in progress in Nashua and Cape Neddick, N. H., and at East Haverhill and Plaistow, Mass.

BRATTLEBOROUGH, VT.—A letter in the Chr. Reflector states that a series of meetings had been held in Brattleborough by Br. E. V. Andrews, during the last month, with the most blessed result. There had never been a Baptist church in the place; but on the second week of the meeting, a few scattered brethren were collected, and a church formed on the spot. On the first Sabbath after this, 12 were baptized, on the second, 7; on the third, 3; on the fourth 14, which, with the original members, makes the present number in the church 38, and many others were expecting to go forward soon. A council of brethren was to have been held on the 6th inst. for the public recognition of the church.

We find several interesting accounts in the last number of the N. Y. Baptist Register. The Baptist church at Nunda Valley, N. Y., has received, since the first of February, one hundred and sixty-two by baptism, and "blessed be God, the tide of salvation is still flowing."

At AKRON, Erie county, a new house of worship has been recently erected, and quite a number added to the church. At HOLLEY, thirty-eight have recently been baptized; at PARMA, thirteen; at SYRACUSE, twenty-nine, and others are soon going forward. Br. Blain, the pastor of buried one hundred and thirty-two during the two years past, I have and my dear family in the grave yard."

Br. Tucker, pastor of the second Baptist church in Rochester, has within a few weeks baptized fifty-six. Br. Fuller, pastor of the Baptist church in Pike, has baptized fifty-nine since the middle of February, and the work is still going on. Numerous other churches, of our own and other denominations in the State, have also shared largely in the blessed work.

In Philadelphia, baptisms are still taking place almost every week.

The Religious Herald, of last week, brings us interesting accounts of revivals in Maryland and Virginia. At the Gunpowder church, Maryland, the work has been powerful—thirty-six have been baptized. At Patterson's church, Botetourt county, Va., a revival commenced a few weeks ago, which has been increasing and spreading ever since. At the Enon church, in Essex, Matthews county, Va., one hundred and two colored persons were baptized by brethren L. D. Allen and T. B. Evans, on the last Sabbath in April.

In our own State, we are sorry to say, we have not much to record. Some few towns, especially in the southern part of the State, have enjoyed seasons of refreshing and awakening to some extent, but we have received no particulars. Some of the Congregational churches have experienced much of the reviving influences of the Holy Spirit. At East Lyme, we understand, the state of things is still very interesting. In Meriden, the work has been very powerful. We have heretofore given some notices of the progress of the revival there, but we should be pleased to receive a more particular account, if Br. Miller or some other person can find time to furnish us.

Providence.

A precious revival is enjoyed in the Third Baptist Church, Providence, under the pastoral care of Br. Dean. A letter in the Watchman, dated Providence, May 7, says, "A fortnight ago last Sabbath, eleven received baptism; last Sabbath, thirty-one. At the close of the afternoon services, forty-nine received the hand of fellowship." The good work still continues. The whole number of converts is estimated at seventy or more—most of them in the prime of life.

Connecticut Literary Institution.

In reference to the application for aid from the State for our Literary Institution, the editor of the "Connecticut Observer" remarks, "We notice that the Baptist Literary Institution, at Suffield, is still urging its claims to the patronage of the State. It seems to us that the claim is well founded. It should be the glory, as it is the interest of Connecticut, to make herself the Athens of America, and her Schools and Colleges the resort of the Youth of the land. Our Baptist Brethren should raise the Institution at Suffield, at once, to the rank of a College, with a Theological Seminary connected with it. At least we think so. They will pardon us for the suggestion, as we feel we have a common interest in all that concerns the cause of education and Christianity."

In connection with the above, we take this opportunity to say, that the Institution is by no means what we intend to make it. It is yet in its infancy; and whether we carry out the suggestion of our brother in all its extent or not, it is our intention to give it that high character which shall render it well worthy of the public bounty, and of the patronage of every friend of literature and religion.

The Christian Watchman states that Rev. D. N. Sheldon, late a Baptist missionary to France, has accepted the unanimous invitation of the Granville street Baptist church in Halifax, Nova Scotia, to become their pastor.

"Clouds and darkness are round about Him; Justice and judgment are the habitation of His throne." "God moves in a mysterious way, His wonders to perform."

His purposes will ripen fast, Unfolding every hour,

Blind unbelief is sure to err, And scan his work in vain, God is his own interpreter, And He will make it plain."

How mysterious are the ways of God! How utterly inexplicable, incomprehensible and unfathomable His works of Providence! His "way is in the great deep, and He maketh darkness His pavilion!" As well may we explore the unknown depths of the trackless ocean, and know its hidden recesses, as fully to comprehend the ways of God.

Such were the sentiments that rushed upon me, when, after the intelligence reached our way village, that brother JOSIAH MCWHINNIE "was not, for God had taken him!" And such is a "part of His ways."

I do not design to write a full obituary, nor dwell at length upon the character of our departed brother.

He had but lately entered Newton, having prepared at the Conn. Lit. Institution for a thorough theological course. His heart beat full of hope that one day he should go forth into the gospel field, with sickle in hand, to reap a harvest of souls. But he is not! He is gone! His last hours were those of a Christian. Being asked how Christ appeared, he replied, "He is my righteousness, sanctification and redemption."

A brother proposed prayer, and asked him what he should pray for. He replied—"That the will of the Lord may be done." This elderly brother remarked to the aged mother of the deceased, that he never before was afraid to pray for the life of the sick; but in this case, he dared not do it, for Br. W. seemed to be so fully and sweetly prepared to enter heaven, and so swallowed up in Christ, and it being so evident God was about to take him, he felt it would be wrong to pray for his life!

The death of our brother has suggested many solemn and profitable reflections to my mind. It affords a striking illustration of the truth with which this article is begun. It speaks with most decisive emphasis to the ministers of Christ. We are professedly "workers together with God."

But then, His purposes are "ripening fast." O how swiftly our agency is running out! Soon it will come to its full consummation in God's plan! And then, just as soon as that hour comes, we shall be called for, to give the strict account! Bro. McWhinnie had done. God had a design to accomplish by his agency. In the divine plan, that end was answered, and at the hour when His purpose had "ripened," the agent was withdrawn.

So, brethren in the ministry, is our agency connected with God's plan, his complicated, inexplainable plan!

The thought has struck me, we do not ministers greatly needed? and why then should one but just entering upon his work, be taken away? But God can do without us. While we enjoy the privilege of "working together with Him," He can work his mighty plan without us.

And when he has no further use for our agency, we shall not be here, but gathered to the congregation of the dead.

There is but only one alternative for us—"work while it is day, for the night cometh when no man can work." And "whatsoever our hands find to do, do it with all our might."

P. S. I am informed that a short memoir of brother McWhinnie will be published for the benefit of Sunday schools.

Rev. Mr. Smith's Renunciation.

We have good authority (though not directly from himself), to state that Rev. M. H. Smith of Salem, has renounced his belief in universal salvation, and says he is fully convinced, that the doctrine cannot be sustained by the scriptures, and is ready to preach the faith which he has so many years labored to destroy! We understand he has had a full and free conference, with the Evangelical ministers in Salem, with regard to his conversion; and as far as our information extends, they have expressed their confidence in his sincerity. And it is expected, that he will soon give some public expression of the nature and grounds of the change.

Since the above was in type, we have met with rumors which throw discredit upon the sincerity of Mr. Smith's new profession. Upon these, we express no opinion. Time will determine.

We copy the above from the last number of the "Puritan." How perfect, how exact the counterpart, thus far, to the singular aberrations of Mr. Smith while settled in this city a few years since! When we read the foregoing paragraph in the Puritan, we felt momentarily tempted to flash the story, and write out the denouement of this second act in advance—but we forbore. God grant that "the end of these things" may show that this time Mr. Smith is sincere! Should this not be the result, what must the third act be?

American and Foreign Bible Society.

At a meeting of the Board of managers of this Society, held in New York on the 6th inst., the sum of five thousand dollars was appropriated to the Baptist General Convention, to aid in publishing and circulating translations of the Holy Scriptures, made by Baptist missionaries, in Asia. Also one thousand dollars for the printing and distribution of the Bible in Germany, under the direction of Rev. J. G. Oncken. Also the further sum of one thousand dollars to print and circulate the New Testament in the Oriens language, under the direction of Rev. Amos Sutton and his missionary associates.

THE APOSTOLICAL MODE.—A correspondent of the Baptist Advocate, writing from Albany, states that the Rev. Dr. William B. Sprague, pastor of the second Presbyterian church in that city, being unable to overcome the "scruples" of one of his candidates for baptism, nobly overcame his own "scruples," and baptized (i. e. immersed) the candidate. "If we judge from what we have heard," says the writer, "he did it like a practised hand. One of the Deacons of his Church, who witnessed the rite, said it was an imposing scene. Neither has he or the candidate experienced any of those unhappy consequences which are sometimes feared in connection with this mode of administering the ordinance. It is to be hoped after this, that the Deacons brethren less extensively known than himself—and who certainly cannot have as much to fear, will meet the claims of duty as nobly as he has done."

THE OHIO "Cross and Journal" brings us intelligence of the death of Rev. DAVID C. BOLLES, formerly of Brooklyn, Windham county, Conn.; a brother highly esteemed among a numerous circle of Christian friends and acquaintances in this State. He died on the 20th ult., at his residence near Jackson Court House, Ohio, aged 67 years, leaving a widow and a large and youthful family to lament their bereavement.

Br. JOHN T. JONES, late missionary to Bankok, Siam, has arrived in this country. The Watchman of last week stated that he was then in Boston.

The second Baptist church in Boston have voted to be hereafter known as the "Baldwin-Place Baptist Church"—the name of the society having been thus changed by act of the Legislature.

A Voice from the Prison.

We make the following extract from the annual report of the Chaplain of the Connecticut State Prison, (Rev. Josiah Brewer,) presented in connection with the Report of the Warden and Directors, at the present session of the Legislature. How striking the lesson it teaches—and what an appeal for temperance, especially, does such a plain statement of facts furnish! Young men, read it, and for the sake of all that is good in society, in opposition to all that is ruinous and deadly, throw in your whole influence, both by example and precept, for the suppression of the traffic and use of intoxicating liquors.

In passing from cell to cell, and hearing the sad recital of the causes which have brought their miserable inmates there, temperance presents itself the foremost. Had we only practiced, say a large majority of them, total abstinence from all intoxicating drinks, we should never have been here. May not, then, the mass of living wretchedness within these walls, be permitted to lift up its deep and mournful voice, in unison with the common sense and common humanity of our fellow citizens, that all be done that can be, to banish this form of sin and woe from society?

One fact worthy of record, has been made to appear by investigations on this subject. It was found on examination early in the year, that 94 out of 174, almost one half of the convicts, had been members of churches, by which ardent spirits had either been sold or manufactured, and that at least, a third of the whole had done this with their own hands, in taverns, stores, groceries, distilleries, &c. We should not infer, of course, that the subsequent crimes and degradation of each individual thus employed, are to be ascribed to this cause. Taken in connexion, however, with the fact before admitted, that temperance was a prominent link in the chain, ought the license to make or to vend these poisons, to be considered as a privilege? Rather, should not the liveliest compassion be felt for those, who by this traffic or manufacture, expose themselves, their children and other dependents, to such imminent danger?

Another class of prisoners speak of the vices or undue indulgence of parents, or more frequently, their being deprived, by death or absence, of wholesome parental restraint, as the occasion of their crimes and misfortunes. The remedy of this evil lies especially within the province of the ministers of religion. But when hearing the details of apprenticeships unfinished; the habit of shifting from place to place, and the being cast out half friendless upon the world, assigned as the origin of vicious courses, the inquiry has sometimes arisen, whether the lack of parental supervision and encouragement might not still further be supplied by legislation. Not many years ago, the magistrates of a little village in Switzerland, sent a letter of thanks to the authorities of the city of New York, for having befriended some of their orphan emigrants under circumstances of peculiar trial. Might not our local magistrates, combined perhaps with the different clergy, be in some way advantageously associated with the guardian now so humanely appointed by law, to look after fatherless and also other apprenticed youth? Were a simple record and annual report to be made at the electors' meeting, of all such as had honorably completed their apprenticeship, or minority, it might afford a powerful stimulus to good conduct.

Ignorance, too, comes in for her share in compelling the flock of the State Prison pastor. It may serve as an item to increase the commendable efforts now making in the cause of common school education, to mention the case of two individuals who have been committed to prison within the year. These were born, not in Ireland, nor in Africa, but of white American parents—the one in a country village, the other on the borders of semi-capital of the State. The former, a man of 24 years of age, knew but a few letters of the alphabet; the latter, a lad of 17, and apparently not deficient in capacity, though he had taken this important step in the ladder of learning, could not repeat the names of the letters of the alphabet, and the department of mathematics had advanced so far as to be able to count sixty. Such things in Connecticut ought not to be.

By a table annexed to the report, it appears, that of the 169 convicts now in the prison, one hundred and eight were intemperate persons, and seventy-eight had been dealers in ardent spirits!

Hon. JOHN M. NILES, of this city, has been appointed Postmaster General, in place of Amos Kendall, resigned.

THE BOUNDARY QUESTION.—The British Queen, which arrived at New York last week, brings the intelligence that in all probability the disputed question of our Northeastern Boundary is adjusted. The statement is, that an agreement had been entered into between Lord Palmerston and Mr. Stevenson, the American Ambassador, which makes the award of the King of Netherlands (the River St. Johns), the boundary line, and as an indemnity to Maine for the land she claims north of that line, Great Britain is to pay her 200,000 or about a million of dollars. We trust this may prove correct, and that the agreement may be ratified by both governments.

OVERFLOW OF THE MISSISSIPPI.—The whole flat country along the Mississippi, from the mouth of the Ohio to New Orleans is completely inundated. A portion of New Orleans itself is threatened with destruction.

CONGRESS.—On the 14th inst. in the House, the report of the Committee to whom had been referred the subject of the disgraceful fight between Messrs. Garland and Bynum, was taken up, and after a long debate, in the course of which a resolution was offered for the expulsion of the two members, and several attempts made to lay the whole subject on the table, the report was finally recommitted, with instructions to the committee to report what ought to be done in the affair, they having previously reported only the facts of the case.

The Senate had been occupied in the consideration of the bill for establishing a uniform system of bankruptcy throughout the United States.

On the 15th, Mr. Jones, chairman of the Committee of Ways and Means, moved to suspend the rules, in order to go into Committee of the Whole, for the purpose of taking up the Independent Treasury bill, but the motion was negatived.

INCHMURCH.—The Legislature of Maryland have recently enacted a law, prohibiting any free person of color or any mulatto from coming into that State, whether with the intention of settling or not, under the penalty of twenty dollars for the first offence, and five hundred dollars for the second offence; and in case of neglect to pay the fine, such free negro or mulatto is to be sold at public auction as a slave!

We understand that the Rev. Dr. Channing has resigned his office as pastor of the Federal street church. He, in his letter of resignation, stated that he wished to continue his connexion with the society, but requested that the salary which had been paid him should be added to that of his colleague, Rev. E. S. Gannett.—*Boston Transcript.*

STATE OF EDUCATION IN CANADA.—A statement is published in the Quebec Gazette, of the number of petitioners in the Districts of Quebec and Three Rivers against the Union of the two Canadas. The whole number of petitioners against the Union is 39,038, of whom 9,643 signed their names, and 24,395 made their marks.

CONNECTICUT LEGISLATURE.

Thursday, May 14.—Petitions received and referred: of citizens of Hartford for repeal of circus laws; of E. Monson and others for alterations of New Haven limits; remonstrance of citizens of Chatham vs. petition of H. Churchill and others; of Inhabitants of Wethersfield vs. division of that town.

A message from the Governor with resignation of Maj. General W. C. Clark.

The com. on New Towns reported in favor of creating a new town from the parish of Westbrook, in the town of Saybrook, the population about 1200.—Both Houses concurred in accepting the report and granting the petition.

Bills read twice, and referred to Judiciary com.; to make valid doings of Goshen town meeting, and to code land for the erection of a light house in Stonington to the U. States.

Order of the day—election of Maj. General of 3d Division Com. Militia; George C. Wilson, of New London, chosen, receiving 170 of 179 votes.

Memorial of Mechanics and manufacturers Convention, referred to com. on message relating to manufactures and industry; of General Society of Mechanics, New Haven, for leave to surrender charter, to com. on incorporations, &c.; of Wm. Ross and others for Wyoming monument, to com. on one from a county; petition of Sam'l McKinney, and of Henry W. Wooding, to com. on claims; of J. Rogers and others for protection of rockweed, to com. on agriculture; of Wm. Wallace, to com. on Land Sales.

Military com., to whom was referred remonstrance of O. H. Brown, and others against commissioning A. H. Reed, reported that petitioners have leave to withdraw. Leave granted.

Report directing Comptroller to procure Day's Digest, in law binding, at \$3 per copy, for each town clerk's office in the State—laid on the table.

Resolution passed, furnishing each member of the House with a copy of Geological Survey Report, placing 150 copies at the Governor's disposal, and distributing all that remain of the 800 in the Secretary's office, among the several towns.

Bill authorizing town clerks to take acknowledgment of deeds, read twice.

Judiciary com. reported bill relative to poll tax on persons liable to military duty, so amended as not to benefit persons between 35 and 45 who do not perform active duty. Amendment accepted, bill read, and laid on the table.

Report of com. appointed last session to locate Hospital for Insane Poor, came from Senate, referred to com. on that subject. House concurred and ordered 500 copies of report printed.

Petition of Middlefield School District, for enclosing on public highway in enlarging their school house, granted.

Adjourned to Tuesday next, 2 P. M.

Tuesday afternoon, May 19.—The House having met according to adjournment, the Journal of the last day's proceedings was read by the Clerk.

The Report of the Trustees of the Missionary Society was read and accepted.

Mr. Thompson introduced a bill for a public act concerning fences and common fields—read twice and referred to committee on Agriculture.

The Remonstrance of Inhabitants of North Stonington, against setting off a part of that town to Preston, was referred to the committee on New Towns.

The petition of A. H. Pease for expense in arresting a criminal, referred to committee.

The Bill for a public act authorizing town clerks to take acknowledgments of deeds, read third time and referred to Judiciary com.

The report of the com. on the purchasing of one copy of Day's digest of the decisions of the Supreme Court, for each town in the State, with a resolution in favor of the purchase, was read and after some debate the resolution was negatived.

Wednesday forenoon, May 20.—Prayer by President Day.

Com. on the Wyoming petition—Messrs. Foster, Camp, Birdseye, Thompson, Ackley, Cleveland, Williams of Saybrook, Pomroy.

Com. to Pease, on claims, read, and a bill for a public act to divide the town of Hartford into two election districts, once read.

Mr. Glazier offered a resolution for amending the constitution so as to limit the number of Representatives from each town to one individual, referred to a select com. of eight.

The Judiciary com. reported a bill for a public act respecting the official returns of votes, once read. House adjourned.

From the New Haven Palladium, May 13.

STATE LYCEUM.

The Connecticut State Lyceum held its annual meeting at the State House yesterday. Statements of the prosperous condition of different Lyceums throughout the State, were made by delegates, particularly by those from the several Lyceums connected with the Wesleyan University. Hartford and Middletown seem to far have outstripped the other portions of the State in the institution and encouragement of the most effective means of diffusing useful knowledge.

In the afternoon an address was delivered before the Society by Dr. Comstock, of Lebanon.

The following gentlemen were appointed officers:—President, Nathan Johnson; Vice Presidents, Henry Barnard 2d, Prof. Denison Olmsted, Calvin Tracy, Rev. D. H. Short, Andrew T. Judson, Theodore Hinsdale, D. D. Field, Loren P. Waldo; Corresponding Secretaries, Wm. J. Hamersley, Charles Robinson, William P. Eaton, J. W. Irwin, William Miller, O. S. Seymour, Alfred Sage, Stanton Yeomans; Recording Secretary, Daniel Chase; Executive Committee, Erasmus Smith, Prof. A. W. Smith, S. D. Hubbard, Prof. Johnson, E. C. Herrick; Treasurer, Timothy W. Allen.

CHARLES ROBINSON, Sec. pro tem.

From the New Orleans Bulletin, May 9.

DREAUFUL TORNADO AT NATCHEZ.—The devoted city of Natchez, Miss., was visited on Wednesday with one of the most awful and distressing calamities it has ever been our fate to witness. Yesterday, at 2 o'clock, P. M., a dark cloud made its appearance in the south west, preceded by a continued roaring of the winds. As it came on swiftly and with the speed of the winds, it was met by another, which wafted from directly another point of the compass. A description of the spectacle which followed is beyond the power of language to describe. At the moment of the concussion, large masses of seeming white spray were precipitated to the earth, followed by a roaring of the wind, as if Eolus himself was then guiding and directing the storm. Houses were dismantled of their roofs, and then almost immediately levelled with the earth. The air was filled with bricks and large pieces of timber, and even heavy ox-carts were uplifted and thrown hundreds of yards from their original position.

About 60 flat boats lying in port drifted from shore and sunk. A ferry boat, plying between Natchez, and the opposite shore, capsized and sunk, and every one on board is supposed to have perished. The steamboat Hinds was capsized and sunk. The steamboat Prairie had her cabin entirely taken off, and crew nearly all lost. The two hotels in the city, one partly and the other entirely blown to the ground, and almost every house more or less injured. It is impossible to tell how many were killed, as the streets were filled with large pieces of timber, rendering them impassable, and the work of extracting the bodies from the fallen houses was not completed. When the violence left, some fifteen or twenty bodies had been found. It was very difficult to effect a land, as every house under the bill, except five or six, was blown down, and the river filled with floating fragments of houses and flat boats.

The tornado, after leaving Natchez, followed the course of the river about 8 miles down. The court house in Vidalia was levelled to the ground, and the Parish killed. The trees on the opposite side of the river, as well as those on Natchez Island, were all torn up by the roots, or stripped of their branches.

The damage done to the crops in the neighborhood was very considerable, some plantations being deprived of their fences, and others had every cabin taken away by the storm.

Later intelligence says that upwards of fifty burials took place at Natchez, the day after the tornado, and many who were injured are not expected to live. About 500 flat boats were destroyed, and the whole loss of property is estimated at \$1,250,000.

Wm. M. Price, the defaulter, arrived in New York last week, in the packet ship Garrick, from Liverpool.

WILLIAM M. PRICE ARRESTED.—William M. Price, late U. S. District Attorney, who has recently returned to this country from France, has been arrested at the suit of the United States, by the district marshal. After some hours detention he was liberated on bail to the amount of \$32,000, which he readily procured.—*N. Y. paper.*

The Executive Committee of the Am. Temperance Union have addressed an appeal to the King of the French in behalf of the Sandwich Islands, in reference to the article of the treaty which provides for the admission of French wines and brandies into the Islands.

FIRE.—The farm house, barn, sheds, &c. attached to the Thurtrop Cottage, the property of Mrs. Ruddy, in the western suburbs of the city, was destroyed by fire this afternoon. Some furniture, we have not learned how much, was also burned, nor have we heard any estimate made of the loss in the buildings. We left the scene of conflagration before the fire was subdued, but there was then no danger to the cottage, which is at present occupied as a day school, and to any other building. We do not learn how the fire originated, but it is presumed by accident.—*N. H. Palladium.*

FIRE.—The Island Mill at Amoskeag Falls, in Goffstown, N. H., said to be the largest factory at those Falls, and owned by the Amoskeag Company, was destroyed by fire on Thursday evening last, with all its contents. The fire is supposed to have originated in the sitting room. Loss estimated at \$30,000. Insured at Boston to the amount of \$25,000, divided equally between two offices.

A destructive hail storm passed over Fayetteville, N. C., on the 9th inst. Ice fell in masses large as a man's fist, breaking 20 or 30,000 panes of glass in that place, and destroying nearly all vegetation in the neighborhood. The storm extended about 4 miles in width, and 30 in length.

ROW AT ROWLEY, MS.—Riots on Rail Roads are by no means rare. By the Bay State Democrat, we learn that a bloody battle, with brick bats, between the Irish laborers and the rowdies of Rowley, recently took place, which was with difficulty decided by marching the militia against the mob.

A young man named Robert Best, was run over by the Reading train of 25 cars, near Philadelphia, on Monday evening, 11th inst., severing both legs from his body.

NEW YORK.—The Legislature of New York adjourned on Thursday afternoon, after a session of 127 days, during which they enacted 370 laws.

The taking of the new Census will commence on the first of June. This is the sixth census, and it is intended to embody in it a vast amount of valuable statistical information. If carried out fully, according to the intention, it will be the most perfect account of the country ever published.

"THE PUBLIC GOOD."—A poor, miserable being, named Knowledge, belonging to Cornwall, U. C., having visited one of those beautiful institutions established for the promotion of the "public good," yelped *grog-shops*, went staggering home with a bottle of rum in his pocket. But he unfortunately fell, and the bottle striking a stone was broken, and a piece entered his side inflicting a wound, which caused his death.

CAUTION.—A little daughter of a gentleman of this town, was brought home from school, on the 8th, in a deep sleep, seeming almost like death. A physician was sent for, who by means of medicine made the child vomit; when it was discovered that she had been eating peach stone meats! These meats contain a rank poison, and the rescue of the child from their deadly effects, is most fortunate.—*Springfield Republican.*

NATIONAL WEALTH.—There seems to be but three ways for a nation to acquire wealth—the first is by war, as the Romans did, in plundering their conquered neighbors—this is robbery; the second is by commerce, which is generally cheating; the third is by agriculture, the only honest way, wherein man receives a real increase of the seed thrown into the ground, in a kind of continual miracle, wrought by the hand of God in his favor, as a reward for his innocent life and virtuous industry.—*Franklin.*

So general has the use of tobacco become that the crops of this country and Cuba, which may be valued at twenty millions of dollars, is not more than sufficient to supply the demand.

The New London Gazette says that 4000 barrels of oil were discharged from the ship Columbia, at that port last week, and a tender not arrived has 300 more on board.

A man in Boston has sued the editor of the Morning Post for \$20,000. The editor of the Post very humorously remarks—"That if using a printer for \$20,000, is not sufficient evidence that a man is crazy, there is no use in having the Worcester hospital."

It is stated that on the 10th inst., the Catskill mountains were covered with several inches of snow, and looked as white and dreary as in the depth of winter. At Newport, R. I., the roofs of the houses were covered with snow.

RELIGION IN TEXAS.—The brig Susan Mary, bound to Matagorda, has on board a church with all its appendages, pulpit, pews, &c. This building has been erected and shipped by Mr. James N. Wells, builder, of this city, ready for putting up.—*N. Y. Journal of Commerce.*

BURNING AN IDOL.—Daniel Isaac, the celebrated Wesleyan preacher, was fond of smoking; and, on one occasion, an elderly lady entered the room, and seeing him engaged with the pipe, lifted up her hands, and exclaimed, as if particularly shocked at so much self-indulgence, "Ah, Mr. Isaac, you are at your idol again." Looking up to her with one of his quiet, yet pleasantly demure expressions of feature, he replied, puffing out a cloud of smoke, "Yes, I am burning it."

MARRIED.

In this city, 13th inst., by Rev. George Burgess, Ethelbert P. Oliphant, Esq., of Union Town, Pa., to Miss Elizabeth C. Howe, of this city.

In this city, on the 19th inst., by Rev. Mr. Moore, Mr. Austin C. Stowell, to Miss Hannah Powers.

At Poughkeepsie, N. Y., Major Edward Goodman, of this city, to Miss Marietta French.

At Norwich, on Wednesday evening, May 6th, by Rev. Seth P. Paddock, Mr. Gurdon Robins, Jr., of this city, to Miss Harriet Jerusha, daughter of Erastus Williams, Esq.

In Westfield, Mass., 13th inst., by Rev. Mr. Davis, Mr. Henry B. Smith, to Miss Almira, daughter of Thomas Maiber, Esq.

At New Haven, 10th inst., by the Rev. Mr. Teasdale, Mr. Lucius E. Hotchkiss, to Miss Harriet L. Cooper.

At Deep River, 10th inst., by the Rev. Mr. Chapman, Mr. Niles P. Starkey, of Deep River, to Miss Jane A. Kirkham, of Guilford. Same evening, by the Rev. Mr. Jennings, Mr. Stephen Jennings, of Deep River, to Miss Miriam Bates, of Haddam.

At East Windsor, 14th inst., by Rev. Levi Smith, Mr. Geo. M. Sessions, of Hartford, to Miss Mary M. daughter of Horace Filley, Esq.

At East Windsor, 14th inst., by Rev. Mr. Burgess, Mr. W. Chapin, Esq., of this city, to Rebecca Ann Green, daughter of Col. Samuel Green, of East Windsor.

DIED.

In this city, on the 4th inst., Mr. Alfred Hills, aged 33.

At Bridgeport, on the 13th inst., Theodore, son of the late Mr. Theodore Lyman, of Hartford.

At Vernon, 6th inst., Mr. Gurdon Grant, aged 44 years.

At Upper Middletown, 11th inst. Mrs. Nancy Sheldon, aged 69, relict of the late Isaac Sheldon, of Bristol.

At New Britain, 29th ult., Harriet Ann, eldest child of Mr. Leonard P. Belden, aged 2 years and 5 months. The child fell from the cellar stairs, and hit its head with such force on the cover of a cask of brine, as to break through, and was strangled. Thus was an interesting child instantly torn from the embrace of an agonized parent.

At Lebanon, May 13th, Mrs. Anna Clark, aged 67, wife of Deacon Nathan Clark.

Mrs. Clark has been for many years a member of the Baptist church in this place. Her life has always appeared to correspond with her profession. During the last two weeks of her life, she suffered much, but with calm resignation. She mentioned at one time that her hope was firm: "I would not," said she, "exchange it for a thousand worlds." She requested her husband to bid the Church farewell for her—a long farewell—"no," said she, "a short farewell, for they will soon follow me." She then repeated the lines,

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."
She had been confined to the bed, and as she drew near the hour of her departure, every cloud seemed to be removed from her mind, and her sun set in a clear sky. She rests from her labors and her works follow her.

Receipts for the week ending May 20.
A Lewis, 2 00; Mrs. Daniels, 50 cts.; P. Curtis, 1 00; B. Remington, 1 25; M. Fish, 1 75; B. Whitney, 2 00; H. Blakeman, 2 00; L. D. Russell, 1 75; S. Higby, Jr., 1 00; H. Gleason, 2 00; G. W. Bushnell, 1 75; J. Safford, 2 00; J. Edgerton, 1 62; S. Scott, 1 62.

NOTICE.—There will be a meeting of Ministers at Wallingford, on Tuesday, the 23d day of June, for the purpose of organizing a Ministerial Conference for New Haven Association and vicinity.

SUSSEX BAPTIST ASSOCIATION.—The Seventh Anniversary of the Sussex Baptist Association will be held in the Meeting-house of the Hamburg Baptist Church, Sussex county, N. J., on Wednesday, the 24th day of June next. Brother C. Brinkerhoff is expected to preach the introductory sermon, at 10 o'clock, A. M. T. C. TEASDALE, Cor. Sec.

New Haven, May 4, 1840.

The Baptist Advocate, Baptist Register, and the Baptist Record will confer a favor by copying the above.

The Hartford County Temperance Society will meet in West Hartford on the 4th Thursday, the 26th day of May, at 10 o'clock, A. M. Services in the afternoon at 2 o'clock. D. HEMENWAY, Sec'y.

NOTICE.—At a meeting of the Board of the Connecticut Baptist Tract Society, held at Danbury, on the 14th ult., Br. James M. Stickney, of Stamford, was appointed Secretary, in the place of Br. J. G. Collon, resigned. County Agents appointed at the last annual meeting of the Society, will please make their returns to the Secretary in time for him to make his report at the annual meeting of the Society in June next. His post office address is Stamford, Fairfield County, Ct. Wm. DENISON, President.

NOTICE.—The Ashford Baptist Association will hold its next meeting with the Baptist church in Mansfield, on the last Wednesday in May, at 10 o'clock, A. M. Preacher, J. Grow. The attention of the churches is particularly directed to the Reports of Committees, No. 1. See Minutes, 1839.

NOTICE.—The Tolland County Anti-Slavery Society will meet at the Methodist Meeting house in Stafford, on Tuesday, the 26th inst., at 1 o'clock, P. M. It is hoped that all the town societies will be represented.

Christian Review.
The first number of the 5th volume of the Christian Review is received at this agency, and is now ready for delivery to subscribers.

Mouslin De Laines.
A FULL supply of Mourning, second Mourning and Fancy Colors just received; some very fine quality and Patterns, all of which are selling cheap by
263 Main st. TWEEDY & BARROWS. 10

More New Goods.

TWEEDY & BARROWS, are receiving from the New York Auctions, and Importers, a new supply of Fashionable and desirable Dry Goods, which they are now offering cheaper than ever. All we ask is, an examination of our Goods to insure the sale.

May 22. 10.

Prints! Prints!
CHEAP! CHEAP! CHEAP! TWEEDY & BARROWS are now selling prints from 4 to 34 cts. per yard, to which we would particularly invite the attention of those wishing to purchase. They are selling at 263 Main Street. They are uncommonly cheap. Call and see.

May 22. 10.

Broad Cloths.

MORE of those very cheap Cloths just received, together with a full supply of different colors and qualities, all of which are warranted good and cheap at 263 Main st.

Muslins and Cambrics.

A FULL supply of Light and Dark French Muslins, and Cambrics just received; some very desirable Patterns selling fast at 263 Main st., by TWEEDY & BARROWS.

Notice.

THE Subscribers are mutually agreed to transact the GROCERY & PROVISION business in all its branches, under the name and firm of BROAD & READ, and offer to their friends and the public generally a prime lot of Family Provisions, which shall be sold as cheap as the cheapest, at the corner of Main and Pearl streets, south-west of the Court House, under Union Hall.

By the Subscribers, Butter, Cheese, Eggs, Oats, Corn, Potatoes, Pork, Lard, Vinegar, and all kinds of Country produce. Please give us a call.

SANFORD S. BROAD.

TIMOTHY READ.

New Goods.

OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4 finish and style as good as the French: Bombazines; Linen Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves and Mitts; hat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk neckties, 17 cents; Mouslin de Lane Shawls, 25 cts; Challies Handkerchiefs, 37 1/2 cts; do. Scarfs, 17 cents; 8-4 Broche Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by

A. F. ALPHESS,

opposite North Baptist Church.

A History of Baptism.

From both the Inspired and Uninspired Writings.

BY ISAAC TAYLOR HINTON.

NUMEROUS indeed are the Treatises which have issued from the Press on the subject of Baptism; and greatly has the cause of Truth been promoted by the successive efforts not only of its advocates but of its opponents. There still, however, exists a frequent and extensive demand for a work, which, without being too voluminous, expensive, or critical, for general reading, may supply every member of our churches, and every mind willing to know the truth, with a well authenticated and comprehensive view of all the FACTS relating to the subject of Baptism, which have existed not only during the times of the Apostles, but through the whole course of the history both of the true and apostate churches.

Such a volume the writer has long desired, and long expected to see from the pen of some able advocate of truth; and a similar desire existing in the minds of the brethren with whom it is his happiness to associate, they have seen fit, when assembled as the Baptist Convention of the State of Illinois, to adopt the following resolution:—That this Convention request Elder ISAAC TAYLOR HINTON to write and publish a work on the History of Baptism."

Having, through the instrumentality of his brother in London, procured such works as are (in his opinion, and that of Dr. MURCH, President of Stepney College) necessary for the full elucidation of the subject, he now ventures to prosecute the undertaking, relying on the kind co-operation of his brethren throughout the United States, to give efficiency to the effort, and on their prayers that it may promote the cause of truth and of God.

The author designs to avail himself (for his own satisfaction, and that of the Deomination) of the kindness of the Professors both at Newrox and Haverston, by submitting the manuscript to their inspection, enriching it from their suggestions, and from any works which the libraries of these Institutions may contain, which the author does not already possess.

The following analysis of the work will give some general idea of its plan:—

INTRODUCTION.—On the importance of a thorough historical investigation of controverted subjects.—CHAP. I. Meaning of the term. II. Testimony of the Evangelists. III. Testimony from the Acts. IV. Testimony from the Epistles. V. Passages relating to Circumcision; Jewish Proselyte Baptism, &c. VI. Church History.—The Mode. VII. Church History.—The Subject. VIII. Church History.—The Doctrines which preceded and introduced Infant Baptism. IX. Church History.—Infant Communion; and the ceremonies which attended Infant Baptism in the early and middle Ages. X. Church History.—Infant Baptism of Modern Churches essentially different from that of the Fathers. XI. Philosophy of Baptism; or the moral tendency of Infant and Believer's Baptism compared.

POETRY.

Our life is hid with Christ in God.—Col. iii. 3.
MY words and thoughts do both express this motion,
That LIFE hath, with the sun, a double motion.
The first IS straight, and our diurnal friend;
The other HED, and doth obliquely bend.
One life is wrapt IN flesh, and tends to earth;
The other winds towards HIM, whose happy birth
Taught me to live here so, THAT still one eye
Should aim and shoot at that which IS on high:
Quitting with daily labor all MY pleasure,
To gain at harvest an eternal TREASURE.

Herbert.

A PARABLE.

Translated from the German of Krummacher.
THE FAVOURITE FLOWER.—Gustavus, Herman, and Malvina, the blooming children of a farmer, were rambling on a beautiful spring day over the fields. The nightingales and larks sang, and the flowers unfolded in the dew and in the mild rays of the sun.

And the children looked around for joy, and jumped from one flower to another, and wreathed garlands.

And they praised in songs the glory of spring, and the love of that Omnipotent Father, who clothes the earth with grass and flowers, and sung of the flowers from the rose that grows on the bush, to the violet that blooms in retirement, and the heather flower from which the bees gather their sweets.

For pious simplicity of heart welcomes even the small gifts of nature with gratitude and joy. Then the children addressed each other: Let every one of us select his favourite flower! And they were pleased with the proposal, and they bounded over the field, each one to cull the flower that delighted him most. We will come to gather again in the bower—cried they.

Thus the three children rambled in harmony their different ways to collect the beautiful. A lovely flower gathering!

In a short time all three appeared on their way to the bower. Each one bore in his hand a full nosegay, selected from his favorite flower.—When they saw one another they held up their flowers, and cried aloud for joy. Then they assembled in the bower, and closed it with one consent and said, Now every one shall give his reasons for the choice of his nosegay!

Gustavus, the oldest, had selected the violet. Behold, said he, it blooms in silent modesty among stubble and grass, and its work is as well concealed as the gentle productions and blessings of spring. But it is honored and loved by man, and sung in beautiful songs, and every one takes a small nosegay when he comes from the field, and calls the lovely violet the first born child of spring, and the flower of modesty.—These are the reasons why I have selected it as my favorite flower.

Thus spake Gustavus, and gave Herman and Malvina, each, of one of his flowers. And they received them with inward joy. For it was the favorite flower of a brother.

Then Herman came forward with his nosegay. It was composed of the tender maid my which grows in the cool shade of the grove, and lifts up its bells like pearls strung together, and white as the light of the sun. See, said he, I have chosen this flower. For it is an emblem of innocence and of a pure heart, and it proclaims to me the love of him who adorns heaven with stars and the earth with flowers. Was not the lily of the field esteemed more highly than other flowers, to give testimony to the paternal love of him, in whom every thing lives and moves? Behold, for these reasons I have selected the small lily as my favorite flower.

Thus spake Herman, and presented his flowers.—And the other two received them with sincere joy and reverence. And thus the flower was consecrated.

Then came Malvina also, the pious lovely girl, with the nosegay which she had gathered. It was composed of the tender blue forget-me-not. See, dear brothers, said the affectionate sister, this flower I found near the brook! Truly it shines like a bright star in heaven, and views itself in the clear water on whose margin it grows, and the rivulet flows more sweetly along, and appears as if it were crowned with wreaths. Therefore it is the flower of love and tenderness, and I have chosen it as my favorite, and presented it to you both. She gave it to her brothers with a kiss, and with a kiss the brothers thanked her. And the guardian angel of the children smiled at this lovely league of innocence.

Thus the favorite flowers were selected. Then Malvina said, We will twist them into two garlands, and dedicate them to our beloved parents! And they made two garlands of the beautiful flowers, and carried them to their parents and related their whole enterprise and the choice of their favorites.

Then the parents rejoiced over their good children and said, A beautiful wreath! Love innocence and modesty twined together! See, how one flower elevates and adorns the other, and thus they form unitedly the most lovely crown!

But there is one thing wanting, answered the children, and in the excitement of gratitude they crowned both father and mother.

Then the parents became agitated with joy, and embraced their children tenderly and said: A garland like this is more splendid than the crown of a prince.

From the S. S. Treasury.
AN EXAMPLE.

Whilst a teacher connected with a Sabbath school in the city of New York, was on a visit to the house of a friend, the conversation turned upon the collection and disposition of money in the school. A little boy, not more than five years of age, standing by, was much interested in the conversation, and inquired if the heathen children had any Bibles to read. The teacher told him that they had but a very few. "Then," said he, "I will save my money for them." Some months afterwards, the teacher, who had forgotten the conversation, called again upon the family, and judge of her surprise, when the little boy went up stairs, and brought down the amount of his savings, one hundred and two cents, which had been given him by his father to spend. This little child, upon hearing the teacher advert to the poor heathen children, was willing to go with-

out his toys and confectionary, that he had been in the habit of buying, in order to give his money to obtain Bibles for the heathen. A little girl, also, who was living at service, when the children met in the school room to receive their New-Year's presents, gave to her teacher ten cents, which had been given her to spend on that day. Another little girl gave her teacher a shilling, which had been given her for a like purpose. Sabbath school scholars, will you read the above accounts, which are strictly true, and think of the poor destitute heathen boys and girls? Compare their situation with yours. The sun rises and sets for them, the earth yields her fruits for their support—but they thank not the "Giver of all good" for his kindness to them; the Sabbath morning comes, but with it no "sound of the church-going bell"—for all days are alike to them; and when the sun goes down, and they retire to repose, no voice ascends to the Father of all, to thank him for his kindness and mercy to them through the day; but they live as it were but to die. I might tell you of many little heathen children, who have learned in the Sabbath school to read and spell, and have been made quite happy, by means of the money that has been sent from Christian countries; but you have probably read them. Then I hope you will be encouraged, and give your mite for so good a cause as this, and if you have not a missionary society in your school, form one, and by means of the cent a week, which any boy or girl may save, you can gather money enough to buy Bibles and other books for the children of ignorance.

W. B. T.

DO TH NOT EVEN NATURE ITSELF TEACH?

A clergyman in one of the towns in the State of New York, at the time when the protests against the use of liquors become somewhat earnest, from the pulpit, on one Sabbath, delivered to his congregation a thorough discourse on the subject. On their way home, some of his hearers inquired of each other, "what does all this mean?" One gentleman who professed some shrewdness of guessing, (for a New Yorker sometimes ventures a "guess," as well as Yankees,) said, "I will tell you, gentlemen, what is the difficulty; we have none of us sent Mr. anything to replenish his decanter lately. And my advice is, that we attend to the matter." Accordingly, on Monday, a full sized demijohn of "old spirits," or "Cognac," we are uncertain which, was sent to Rev. Mr. —, accompanied with a very polite note, requesting his acceptance of it, from a few friends, as a testimony of their regard.

Our worthy clergyman felt himself at first in somewhat of a dilemma. But wit, invention, and a good conscience, are sometimes found in close companionship; and they met in the present instance, to help our good minister to "back out" of the difficulty. He took the demijohn to the watering trough of his stable, and poured some of the liquor in, and brought his horse to it. Pony expanded his nostrils, and snorted, and blew at it, as though he thought it rather too hot, and seemed to say, "What's this?" Next he drove his cow to the trough, to see if she liked it any better. The cow sniffed at it, and shook her horns, and went her way, with no fondness for such a "villainous potation." Mr. — then carried his demijohn to the pigsty, and called his pig out of his bedroom to taste. Pig grunted and snuffed, dipped his nose in and coughed, and went back again to finish his nap in his straw.

Mr. — then returned to his study, and penned, in substance, the following note to the present-makers, with which he returned the demijohn and its contents: "Gentlemen: With due acknowledgments for your present, received this morning, permit me to say, that I have offered some of it to my horse, my cow, and my swine; and neither of them will drink it. That which neither horses, cattle, nor hogs will drink, I cannot think to be either useful or safe for man to drink. I beg you to excuse me, therefore, for returning the demijohn and its contents; and believe me, gentlemen, your most obedient, &c."—Boston paper.

HONESTY IN HUMBLE LIFE.

A correspondent in Kilsyth has sent us a communication, of which the following is the substance, which he describes as powerfully illustrating, in the case of a very poor man, the strength of pure christian principle: A weaver in that town lately sent the remains of his web to the warehouse (a most respectable house in Glasgow,) and earnestly desired that another web should be sent him. To his great regret, however, he received a letter, stating that a web could not be given for ten or twelve days. There was a balance due him of one shilling, but to his surprise, in the place of a shilling, he received one pound. He perceived at once the mistake, and resolved upon having it corrected. For this purpose he walked to Glasgow, a distance of twelve miles, took the foreman of the warehouse privately aside, lest the circumstance should in any degree deprive him of the confidence of his employers, and gave up to him the 19s. This poor weaver had been previously asked, if he had no temptation to conceal the mistake, when he frankly admitted that he had;—he was in great poverty—the payment of his rent a short time before had drained him of his last shilling—the cares of his family pressed hard upon him—they were in fact almost entirely out of bread and equally destitute of fuel—and he had no prospect of work for ten or twelve days—yet, under these circumstances he put his trust in that God who had relieved the wants of the poor widow, who lodged the prophet Elijah, and who had fed the prophet by a miraculous agency in the wilderness; he put his faith in the promises of the Scripture, and guided and supported by these, was enabled to overcome every temptation, which might have induced him to retain what was not his own, and to preserve inviolate that best of all estates—a good conscience.—Scotch paper.

DISTRUST YOURSELF.—A young man walking alone, was questioned by the philosopher Crates, what occupied him? He replied "I am speaking with myself." "Take care," said Crates, "that you do not talk with a bad man."

A year of pleasure passes like a fleeting breeze; but a moment of misfortune seems an age of pain.

CAUSE OF THANKFULNESS.—A minister was once speaking to a brother clergyman, of his gratitude for a merciful deliverance he had just experienced. "As I was riding here to-day," said he, "my horse stumbled and came very near throwing me from a bridge, where the fall would have killed me, but I escaped unhurt."

"I can tell you something more than that," said the other. "As I rode here to-day, my horse did not stumble at all."

We are too apt to forget common mercies.

DIGNITY OF LABOR.—How often do we see the starched dandy, or would-be literateur, speaking contemptuously of the laborer, although some of the most illustrious men have followed the plough. Does God hold the laborer in light esteem? He placed the first human being—whose soul had as yet been undefiled by sin, whose frame was uninjured by crime, whose intellect was free from error—in a garden which he was commanded to cultivate. Aye! and he to whom angels ministered—whose glorious God-head was veiled in flesh, whose word was the controller of suns and creation's destiny—lived for years as a carpenter.

HEALTH.—In olden times—in days of the revolution—when sons worked willingly in the forest and the fields, and partook of the simple but substantial fare of their own farms; when daughters wore thick shoes, loose gowns, and labored at the spinning wheel, and loom, such diseases as consumption and dyspepsia were seldom or never known. Doctors were rare acquaintances then. But now, if a young man would appear respectable, he must carry a green bag to Court, rather than a bag to mill; he must wield a yard stick rather than a hoe or shovel; and as for young ladies, alas! their shoes must be of kid, thin as wafers; their chests must be pent up in corsets as closely as a Chinese foot, and their time must be spent in spinning street-yarn, thrumming the piano forte, or discoursing sentimental songs. All these fashions are prejudicial to human life and health. Oh, that fashions would take the right direction, and go upon the maxim of sanctioning nothing which interferes with the laws of health. Then would the hopes of our country brighten, and individuals would enjoy an amount of comfort which is now too willingly but blindly sacrificed to false taste.

To be able to bear provocation, is an argument of great reason, and to forgive it, of a great mind.

BOOKS.

THE subscribers, successors of Canfield & Robins and Gurdon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.
Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.
Cruden's, Butterworth's, and Brown's Concordance.
Home on the Critical Study of the Scriptures.
Do. on the Psalms.
Fuller's Works.
Dwight's Theology.
Paley's Works.
Clark's Discourses.
Burder's Village Sermons. Saurin's Sermons.
Wayland's do. Jay's do. Payson's do.
Jay's Lectures.
Jay's Exercises.
Jay's Prayers.
Jay's Archaeology.
Hug's Introduction.
Storr and Platt do.
Lowth's Isaiah. Lowth's Hebrew Poetry.
McEwen on the Types.
Howe and Bates' Works.
Stewart on Romans and Hebrews.
McKnight on the Epistles.
Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.
Hodge on Romans.
Prideaux's Connexions. Shuckford's do.
Newton on the Prophecies.
Knapp's Theology.
Dick's Works.
Dick's Theology.
Robert Hall's Works.
Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.
Mosheim's Church History. Milner's do. Jones' do.
Dodridge's Family Expositor.
Cottage Bibles.
Henry's and Scott's Expositions.
The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.
Paragraph Bible by Coit and Nourse.
Wesley's Works.
Henry's Daily Commentary.
Plenary Inspiration of the Scriptures, by Rev. S. Noble.
Bickersteth's Works.
Evidences of Christianity, by Alexander, Paley, Jenyns and Leslie.
Tholuck's Commentary on the Gospel of St John.
Lives of Virginia Baptist ministers.
Baptists in America, by Cox and Hoby.
Young man's Closet Companion.
God's Better Covenant.
Cases of Conscience.
Oshaughson on the Genuineness of the New Testament.
Philosophy of Benevolence, by Church.
Hannah Moore's Practical Piety. Do. on Prayer.
Philip's Guide.
Phinney's Lectures.
Physical Theory of another Life.
Harvey on Moral Agency.
Corner Stone, Way to do good, and Young Christianity, by Abbott.
Wilberforce's Practical View.
Brownlee's Lights and Shadows.
Judd's Review of Stuart.
Cogswell's Manual of Theology.
Means and Ends.
Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.
Book of Common Prayer, various size and binding.
Select Family Sermons, by Bishop McIlvaine.
Campbell on the Four Gospels.
Tyndale's New Testament.
Life of Jeremy Taylor.
Holy Living and Dying, by do.
Child's Book of the Sabbath.
Dominion of Christ.
Symington on the Atonement.
Bunyan's Holy War.
Walk about Zion.
Suddard's British Pulpit.
Hill and Valley by Catharine Sinclair.
Drelincourt on Death.
Memoir of Rev. J. Vail.
Fragments by Dr. Spring.
Miller's Clerical Manners. Do. on the Christian Ministry.
Imitation of Christ, by Thos. a Kempis.
Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

The Baptist Library.

PROSPECTUS.
The "BAPTIST LIBRARY" is designed to be "A Republication of Standard Baptist works." The plan of republishing entire works, in the large and closely-printed pages of the Periodical, will enable us to furnish our patrons with a COMPLETE LIBRARY OF BAPTIST WORKS, at the immense reduction of eighty per cent. from the ordinary prices of the Booksellers. In other words—every person who takes this work for five years, will receive, independently of a large amount of miscellaneous matter, about FIFTY valuable works, for only \$7.50, to be paid in yearly installments of \$1.50 each. Again—let them begin to lay aside only 24 cts. per week in readiness for another year, let them do so for 5 years, and we will furnish them with a mass of information, and argument which would cost from thirty to forty dollars at the Bookstores. None, however, will be held responsible for more than one year at a time.

The Baptist Library is designed to embrace five complete departments, which will include the following works, viz:

HISTORICAL.—Ivimey's History of the English Baptists; Benedict's History of the Baptists in America; Backus' History of the Baptists in New England; History of the Welsh Baptists, from the year 73 to the year 1770, by W. Davis; Semple's History of the Baptists in Virginia; Mann's Lectures on Non-conformity; Jones' History of the Christian Church; Robinson's history of Baptism.

ARGUMENTATIVE.—Booth's Pædobaptism examined; Gale's reply to Wall; Lane's Conversations on Baptism; Ryland's Candid statement: Westlake's General View; Gibb's Defence of the Baptists; Carson's reply to Ewing; Cox's Review of Dwight; Fuller on Communion; Judson's Sermons; Pengilly's Scripture guide to Baptism; Booth's Vindication of the Baptists from the charge of Bigotry; Gill's Tracts; Wilson's Tracts; Wilson's Scripture Manual: The Baptism, or the Little Inquirer, by Wilson Jewell.

BIOGRAPHICAL.—This division will embrace the COMPLETE MEMOIRS of Fuller, Hall, Pearce, Bunyan, Roland, Staughton, Boardman, Carey, Mrs. Judson, Mrs. Malcom, &c. &c., besides SEVERAL HUNDRED SKETCHES, which will be selected from various sources.

MISCELLANEOUS.—Under this head will be embraced a collection of all the valuable fugitive pieces to be found; together with such NEW WORKS as may appear in future.

LAST, though not least, the PRACTICAL and DOCTRINAL department will comprise such works as, The Pilgrim's Progress; The Holy War, The Travels of True Godliness; The Gospel its Own Witness, Booth's Reign of Grace, Booth's Glad Tidings to Perishing Sinners, &c., &c.

Catalogue of Works pledged to be published in the first yearly volume of the Baptist Library.

Westlake's General View of Baptism. Our reader will be able to form an estimate of this work from the portion of it already published.

History of the Baptists in New England, Ab'd. By Isaac Backus. Mr. Benedict, the historian, remarks concerning this history—"His (Mr. Backus') historical works contain a vast fund of materials of the utmost importance towards a history of our denomination."

Conversations on strict and mixed Communion, by J. G. Fuller. No Baptist can read this work without admiring it. It is a masterly performance.

Pædobaptism Examined. By Abraham Booth. "As a controversial work it is without parallel. It should be reprinted."

An Examination of President Dwight's discourses on Baptism. By F. L. Cox, L.L.D. of London. A pertinent exposure of modern sophistry.

A Scripture Guide to Baptism. By R. Pengilly. Contains every passage of Scripture upon the subject of Baptism, with brief, but judicious comments, and much other valuable matter. It has passed through several editions in England, and several in this country.

A Vindication of the Baptists from the charge of Bigotry. By Abraham Booth. "A most valuable treatise. Ought to be studied much, especially by young disciples."

The Watery War. By John of Enon. This is a Poem, and was designed as an exposure of the absurdity of the Pædobaptist mode of reasoning.

Wilson's Scripture Manual. "Describes the process of conviction in the mind of an inquirer. Scriptural and conclusive. Perhaps the most useful of its kind and size."

Biographical Sketches of the following characters, and others,—John Asplund, Isaac Backus, Elijah Baker, Robert Carter, Esq., James Chilles, Joseph Cook, Lemuel Covel, Elijah Craig, Morgan Edwards, Benjamin Foster, Daniel Frisbie, John Gano, Oliver Hart, Samuel Harris, Dutton Lane, Lewis Lunsford, James Manning, Richard Major, Daniel Marshall, Eliakim Marshall, Silas Mercer, Joshua Morse, Joseph Reese, Shubael Stearns, Samuel Stillman, Gardner Thurston, Jeremiah Walker, Saunders Walker, John Walker, Wm. Webber, Peter Warden, John Williams.

In addition to the above, we design, in case our subscription list shall warrant it, to embellish our columns with appropriate and well executed engravings.

We may also state that we shall maintain a correspondence with those brethren who are qualified by their extensive information, to aid us in the important undertaking. For the judicious counsel some valuable brethren have already favored us with, we feel grateful, and we doubt not we shall find many others who will be disposed to give us such results of their experience and readings as will tend to perfect our plan.

Permit us now dear brother or sister, father or mother, in Israel, who shall read this prospectus, to ask, will you patronize this undertaking? We make our appeal to individuals. Confident we are that the public sentiment of our beloved denomination will bid us God speed. But we ask every parent, every young disciple, every Baptist minister, every Baptist, every person friendly to Baptist sentiments, will you contribute your mite, to sustain this enterprise, at the same time that you will hereby confer incalculable benefits upon yourself, your family and your posterity? To your personal efforts, under God, we expect to be indebted for the future progress we hope to make in this work.

From the Rev. B. T. Welch, D. D.

ALBANY, March 24, 1840.
I have received and examined with great pleasure, the first No. of the Baptist Library, with your prospectus, announcing the design of its publication; and most sincerely do I hope that your enterprise will be sanctioned by the smiles of the great Head of the Church, and rendered eminently successful. I have long regarded a re-print of the standard works of our denomination as an object of very great importance. Your prospectus is the more gratifying, as it proposes to open those mines in a form that will render their treasures accessible to all who are capable of appreciating their value. There are but few, if any, among our people who cannot avail themselves of the opportunity you present, to furnish their book cases with the most valuable theological works extant, and from the pens of their own brethren. I trust your publication will be greeted with the favor of the churches, and be liberally supported by their patronage throughout the land.

B. T. WELCH, Pastor of Pearl St. Bap. Chh. Albany.

I cheerfully concur in the above.

J. L. HODGE, Pastor of Green St. Chh. Albany.

BOUND VOLUMES.

Those who desire it can have the BAPTIST LIBRARY delivered to them, every 6 months, neatly bound, in Boards, with leather backs, and gilt lettering, at an advance of ONE DOLLAR per year on the price of the work in numbers. As this plan will save the postage, (39 cents), the extra cost, for the binding and delivery, will be only 61 cents. To do this, we must have as many as 15 subscribers in a place.

ROBINS & FOLGER, Hartford, will receive subscriptions in this vicinity.

MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more simple and comprehensible to youth, from arrangements made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct locations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary examination, and comparison of Mitchell's School Atlas, with other works of the kind, the subject to the understanding of youth. Says a nations are plain and concise, his descriptive department full and correct; the cuts original, in design, and the Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actual-Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful, and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Field of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.

Hartford, Feb., 1840.

49

Rich Spring Goods.

JOHN OLMSTED & CO. are opening a beautiful assortment of French Prints, Muslin de Laines, and Satin Stripe Challs, in entire new designs; heavy, plain, plaid, stripe and figured Silks; new style Brocha and other Shawls, Scarfs and H'dk'fs., jet and blue black Bombazines of superior fabric, together with a full assortment of Morning Gowns, Gloves, Hosiery, Lace Goods, &c. In our Cloth Room, an extensive assortment of Broadcloths, Cassimeres, Vestings, and goods for men and boys summer wear, in great variety. In our Carpet Warehouse, 50 pieces Brussels 3 ply and super Ingrain Carpets; 100 bales low priced Ingrain do.; 100 pieces 4-4, 5-4, 6-4 Canton Matting; 3-4 to 10-4 Oil Floor Carpets; Druggists, Rugs, &c. Also, a full supply of Sheetings, Diapers, Table Cloth and housekeeping articles in the dry goods line, all of which will be sold at the lowest New York prices.

April 17.

STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by

ROBINS & FOLGER.

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.

REFERENCED—Messrs. E. & J. Parmelee, R. W. Crane, M. D., J. D. Stout, M. D., E. B. May, New York.

March 20.

HARTFORD

Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allen,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.,	Junius S. Morgan,
Albert Day,	Ezra White, Jr.,
John D. Russ,	

ELIPHALET TERRY, Pres't.
JAMES G. BOLLES, Sec'y.

March 23, 1838.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:
Thomas K. Brace,
Thomas Belden,
Samuel Tudor,
Griffin Steadman,
Henry Kibbourn,
Joseph Morgan,
Elisha Dodd,
Jesse Savage,
Joseph Pratt.

STEPHEN SPENCER,
James Thomas,
Elisha Peck,
Daniel Burgess,
Ward Woodbridge,
Joseph Church,
Horatio Alden,
Ebenzer Seely.

THOMAS K. BRACE, Pres't.

SIMON L. LOOMIS, Sec'y.

The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838.

WALTER S. WILLIAMS, PRINTER.

BOOK & FANCY JOB PRINTING.

Neatly executed at the
STATIONERY OFFICE.

THIRD STORY, CORNER OF MAIN AND ASHLUM STS.

BOOKS, PAMPHLETS, CARDS, LABELS, HANDBILLS, SHOW BILLS, STAGE BILLS, CHECKS, CATALOGUES, BLANKS, &c. &c.

Will be done to order, at short notice, and on favorable terms.